/75/

Introduction

/121/ [114] [101] [361] [161] It was solely with the intention of obtaining some elements of comparison for my Cipaya dictionary that I, in the company of Professor A. Posnansky, made a one week visit to the Uro of the Desaguadero in June, 1931. These Indians live in the village of Ancoaqui, on the right bank of the Desaguadero, about 25 kilometers from the Bolivian port of Cuaqui. There are only a handful of them, 40 at the very most. Even taking into account those who were absent and the small agglomerations spread throughout the region, I seriously doubt whether the remaining Uro number a hundred. It was, therefore, imperative to record their language. The case of the Uro is typical of the rudimentary and anarchic state of South American ethnography. For a long time these Indians have been considered one of the most interesting ethnic elements of the Andean region. Nevertheless, no one has thought of living among them and devoting a serious and methodical study to them. The excellent monograph of Dr. Rivet (1) and Mr. de Créqui

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[Text continues on p. 3]

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1. Créqui Montfort (G. de) and Rivet (P.), "La langue uru ou pukina /The Uru or Pukina Language/," Journal de la Société des Américanistes de Paris, new series, Vol. XVII (1925), pp. 211-244; Vol. XVIII (1926), pp. 111-199; Vol. XIX (1927), pp. 57-116. To the texts assembled in this article the following must be added: McCutchen McBride (G.), "The Agrarian Indian Communities of Highland Bolivia," American Geographical Society Research Series, No. 5, New York, 1921, p. 17. "There are the Uros that dwell beside the Desaguadero, the river that drains

/13 /105

/75 cont./

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Lake Titicaca. Subsisting chiefly by hunting and fishing, they ply their reed boats (balsas) among the wide-extended swamps that here border the river. Their houses are of rude construction, being built of mud and thatched with straw or totora, the bulrush from which their boats are made. They appear to be among the oldest occupants of the plateau.... They enter any discussion of land tenure only in a negative sense, as they are almost entirely landless. They practice little if any agriculture, though some of them now own small herds of cattle and llamas. They form the rare example of a highland Indian tribe which is not markedly attached to the soil, in contrast to the agricultural people that surround them." /Cited in English./

Ogilvie (Alan G.), Geography of the Central Andes. A Handbook to accompany the La Paz Sheet of the Map of Hispanic America on the Million Scale. (Published by the American Geographical Society of New York, 1922). Beneath a photograph presenting an Uro woman crushing some quinua (Fig. 30), these lines appear: "Uru Indian woman grinding quinoa in a sheepskin. The house is of mud with a thatch of reeds secured by grass ropes to pegs in the walls. The sack contains llama dung for fuel. The water jar is made of clay dug from a bank near by." /Cited in English./

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After these lines had been written, Mr. A. Posnansky published a study on the

/75 cont./

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114 Uro entitled: "Los Urus o Uchumi /The Uru or Uchumi/." Actas y trabajos cientificos del XXV° Congreso internacional de Americanistas (La Plata, 1932), Vol. I, Buenos Aires, 1934, pp. 234-300. This work, very extensive, contains only a small amount of really scientific information on the Uro. It is more an attempt to bring some ethnographic theories into harmony with somewhat romantic archaeological reconstructions. One of the most serious dangers of this article is that it contains some precise details—notably on fishing among the Uro—which are mixed with interpretations and speculations which the author presents as facts noted in the field. Everything in this article concerning the present religion of the Uro is in the realm of fantasy.

In 1933 my friend Mr. E. Palavecino, of the Museum of Natural History in Buenos Aires, made a visit to the Uro on my advice. Some of his observations have been published in the Sunday, December 3, 1933 number of La Prensa under the following title: "Los Indios Urus de Iruito / The Uru Indians of Iruito/."

114 Montfort itself, in which all the importance /76/ of the Uro problem is underlined, was not a sufficient factor to stimulate the scholars who during recent years have traversed Bolivia to give the Uro the attention they deserve. Such negligence is even more unpardonable in view of the fact that the geographical location

/76 cont./
of the natives cannot be an excuse. There are few in America more easily accessible; the Uro are actually only a few hours by car from La Paz, the capital of Bolivia.

Material Culture

The brevity of my stay among the Uro and the small amount of leisure which I had outside of my linguistic investigations prevented me from making any important ethnographic observations on them. I also doubt that deeper inquiries would have been able to lead me to the discovery of sensational, or even /77/ new, facts. The Uro have been "Aymarized" to a much higher degree than the Čipaya, and to this Aymara influence, doubtless a thousand years old, must be added that of the Spanish and of the Bolivian half-breed. The village of Ancoaqui resembles, down to the last details, all the villages of the altiplano, and the Uro are not distinguishable, either in physical appearance or in dress, from the Aymara, their neighbors. If I consider the few notes I took as worth publishing, it is because of the small amount of information that we possess on these Indians. I shall repeat again, perhaps in vain, the wish that a serious and well-trained ethnographer will want to devote several months of his /Fig. 21 appears here/ life to the study of the natives of the high plateau. If this is not done soon, our only remaining opportunity to know the great South American civilizations better will have disappeared.

Dwellings. The village of Ancoaqui is made up of small square huts of "adobe," grouped around a quadrangular courtyard. I remember two houses with rounded corners, although this circumstance was not sufficiently accentuated to permit classifying them as huts of a round design (Pl. II, A /see p. 22/). The roofs of these habitations have only one real style: they are made of matting attached to stays which are also of totora, i.e., matting rolled up and solidly sewn together, replacing beams, which are rare and costly

/78/
3½ in these desert regions. Matting hung before the entrance takes the place of a door.

[62] Figs. 21 and 22. – Huts temporarily occupied by Aymara herdsmen in the region of the Desaguadero (left bank). The roof is cupola shaped. These dwellings are made of clods of earth (drawn from a photograph).

35 An inventory of the furnishings and objects found in these huts
41 can be quickly made. I took one; there were mats for sleeping, a clay cook stove, a sort of small enclosure containing burnable material, pottery of different shapes and sizes, a mortar, some spindles, balls of wool, textile fabric which was generally coarsely woven, sometimes some fishing equipment, and finally a broom. Passing into the courtyard one generally notices string, weirs, swords, a loom, and farming implements of European origin.

323 The vessels are not locally produced. They are imported
[439] and /Fig. 22 appears here/ come from some indigenous industry of the altiplano. The pots were shaped on a wheel and bear a

323 /78 cont./
000 potter's mark on the bottom (1). The mortars, or more exactly

323 1. My observations in this respect contra-
114 dict those of one of the authors cited in

342

Fig. 22

323 note 1, p. 3. As I was trying to make
114 as complete a collection as possible at
[126] Ancoaqui, I gave special attention to all
the objects which met my eyes, and the
pottery did not seem to me to be of
local fabrication. I also did not see any
women working at making it, nor did I
notice any of the signs which indicate
the existence of a ceramic industry in
the entire Indian village.

4/2 The mortars or more exactly
the grindstones, are made of a flat or slightly concave stone, against which another, oval in form and polished by use, is rubbed. These mullers are sometimes semicircular; the pressure which the

/78 cont./

412 kneeling woman exerts on them is accompanied by gentle rocking, which facilitates the grinding.

372 /79/ The Uro have no combustible material other than dried
[332] animal excrement and tola branches, which they go far to seek.
[124] These things are precious, and the Uro, like the Chipaya and the Aymara, are sparing in their use.

231 Near the huts a type of earth niche is sometimes erected which is rather similar to the huts around the village of Chipaya; these are pigstys.

226 Fishing. The Uro, in our age as in pre-Colombian times,
[212] draw their main subsistence from the lake. They are excellent
[439] fishers. The fish they catch is partly consumed by themselves and partly sold to the Aymara and to the half-breeds of the capital. I did not have the opportunity to be present on a real fishing expedition, only at several demonstrations made at my request. They first taught me the way in which they use the landing net shown in Fig. 23, 1 /see p. 9/. The wooden frame which holds the stretched-out net is fastened to the end of a pole. The Indian plunges this rectangular pocket into the water and remains standing or seated on his balsa until he sees an interesting prey. He begins by lifting his net delicately, then pulls it out of the water with a sudden motion.

227 There is another type of landing net which is much larger. It is composed of a circle from which wooden sticks joined at one end go out. This skeleton, conical in form, is covered with a net. Another net, as large as a hand, is stretched across the opening to make the escape of the fish even more difficult. This apparatus is often of considerable dimensions; some are more than three meters in diameter. They are always equipped with a handle by which they are held in the water and lifted up as soon as the fish have ventured in (Pl. III, 8 /see p. 23/).

The Uro Indians also possess bottom nets, which I regret not having seen employed. I have, however, acquired a perforated stone (Fig. 24, 2 /see p. 10/) which corresponds to our weights or ballast.

/79 cont./

226 ballast. According to the information I have gathered, these nets are used for fishing in deep water. They are dragged simultaneously by several balsas or used as dams. Many people are necessary to handle them.

"As the nets accumulate algae and aquatic refuse of all kinds, the Uro carry little brooms with them, with which they clean the meshes once the net is out of the water." To disturb the water and chase the fish toward the nets or weirs, the Uro have sticks with balls of totora attached to their ends. /They move them in a vertical direction.

To bring the fish into their nets the Uro, like many /80/ /Fig. 23 appears here/ /81/ /Fig. 24 appears here/ /82/ Indian tribes of America, construct barriers which they call henis. These dikes are formed of bundles of totora. Each is composed of five or six rushes laid out in the same direction and attached by the thinnest upper part. They transport these bundles on their balsas to the spot which seems to them the most propitious for fishing, and there they erect their barrier. To sink the bundles of totora in the mud, they use the boat hook (l'oleena) with which they propel their small boats. A bundle is placed against the boat hook, the point of the latter resting on the ligature of the bundle. The whole thing is thrust into the earth vertically. The end of the bundle protrudes several centimeters above the surface of the water. They repeat the operation until they have raised a dike which is sufficiently compact to retain the fish. The barrier has the shape of an angle which is open in the direction of the current. The two sides are straight or curve slightly inward. They end in an opening about one meter wide, whose edges, more resistant than the rest of the barrier, are composed of two bunches 20 centimeters in diameter. In contrast to the other bundles, the latter have a transverse ligature a few centimeters from the surface.

[501]

Facing this opening there is generally an islet of totora which protects the barrier against the wind and to which the fisherman can attach his balsa. There he stations himself with his net.

[text continues on p.11]

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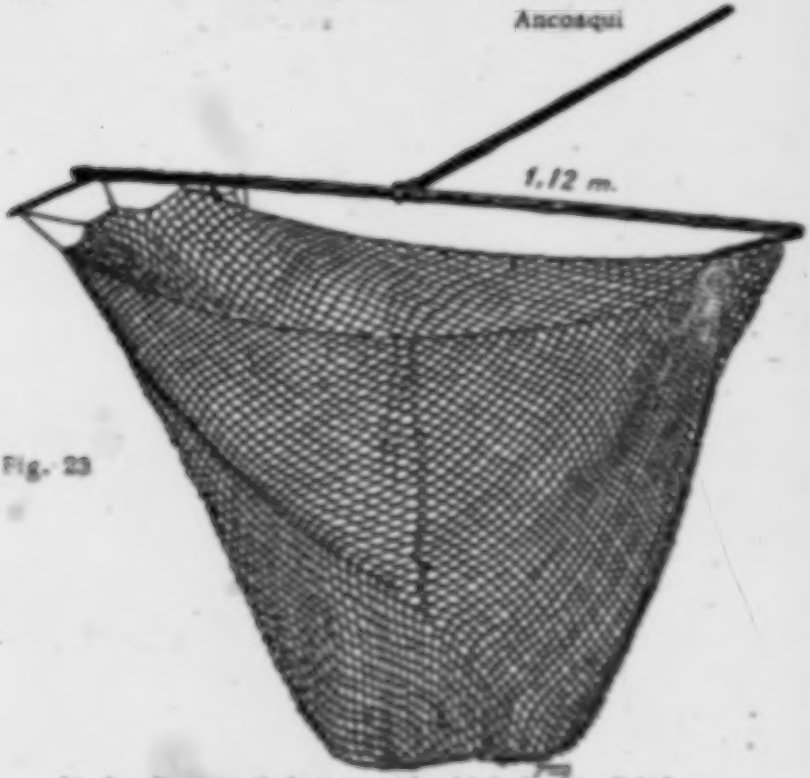

Fig. 23

1: Landing net (*huhuma*), with which the Uro fish from above their boats

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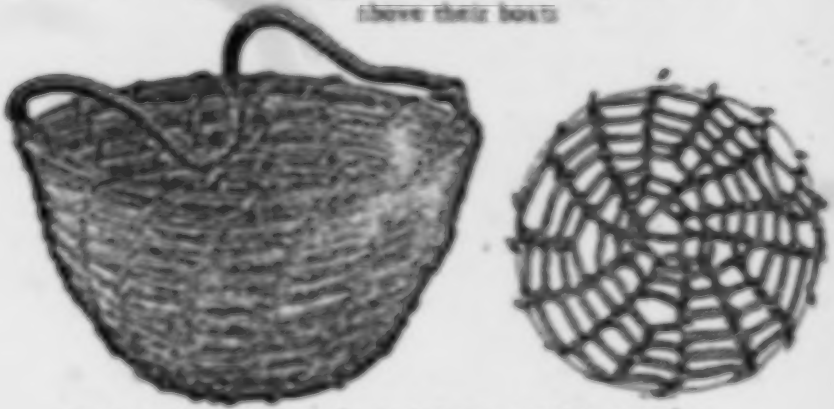


2. It a wicker basket of spiral design (width: 18 cm.; height: 14 cm.).

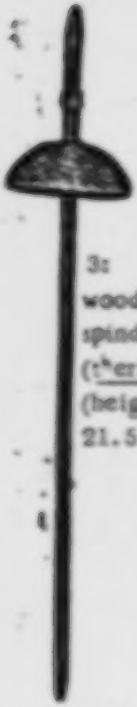
/81/

281

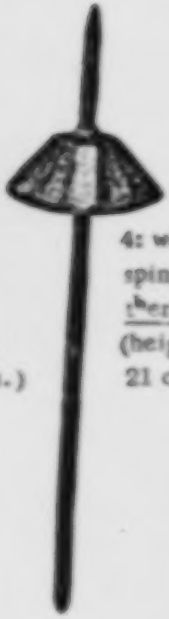
227

1: Stone polisher to soften leather (height: 7.5 cm. width: 7.2 cm; thickness: 3.5 cm.)

2: perforated stone used as ballast to sink bottom nets (diameter: 9.9 cm.) (GM. 31.44.44)



3: wooden spindle (t'eri) (height: 21.5 cm.)



4: wooden spindle t'eri (height: 21 cm.)

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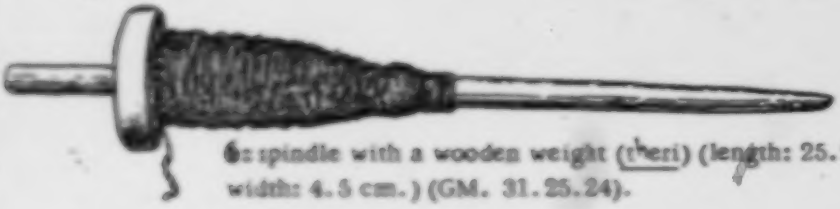
5: wooden hook which the Uro use for making their balsas (kaxlu, 'kaxi)



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6: spindle with a wooden weight (t'eri) (length: 25.2 cm. width: 4.5 cm.) (GM. 31.25.24).

Fig. 24

/82 cont./

226 He lies in wait for the fish which are caught between the two dikes and are thus led toward the net which closes the barrier" (Palavecino).

The Uro like to fish at night: "It is a curious spectacle to see them on moonlit nights embark on their balsas in the direction of their barriers. At their destination they form a sort of conical tent with the totora sails, which shelters them from the wind, and they give themselves over to fishing" (Palavecino).

[411] When the Uro navigate on the Desaguadero, they always carry along with them a spear (p^{h}iri), whose point bristles with iron spikes. With this weapon they harpoon the suche (Tricomicterus), a fish to which they are very partial, in the mud where the water is not very deep.

223 Hunting. Hunting plays only a very secondary role in the Uro economy. In all, for game they have nothing beside the water birds which abound in the marshes of the Desaguadero. They strike them with bolas, of which two weights are cylinders of wood; the third is an oval stone, which they hold in the hand while they whirl this weapon over the head (Fig. 25, 3 /see p. 15/).

They also have recourse to extremely long nets in capturing these birds whose flight skims the water. These are stretched in a semicircle /83/ in the middle of the fields of totora and attached to faggots of rushes and to stakes. A part of the net is submerged to prevent the diving birds from passing beneath the surface of the water. The hunters on their balsas make noise to chase the birds toward the obstacle where the latter find themselves caught. Those which succeed in escaping are killed with bolas.

The cold of the Titicaca is such that in the mornings the birds are torpid. The Indians, hidden behind bundles of totora, draw near without being seen; they catch them by their claws and finish them off with their teeth or by twisting their necks.

241 Agriculture. The Uro today practice agriculture, just as the inhabitants on the shores of the Titicaca do. I do not know to what extent the produce of their fields contributes toward guaranteeing their existence. They cultivate, of course, potatoes and quinua.

/83 cont./

231 Animal raising. They raise guinea pigs in their huts, which renders habitation there even more disagreeable. They have several flocks of sheep, pigs, and cows; those of the latter along the shores of the Desaguadero have become amphibious. They spend the entire day in the water and graze on water plants. From afar one would take them for buffalo in some Balkan swamp.

262 252 Cooking. The diet of the Uro is that of all the Indians of the altiplano: : potatoes cooked in water, chuño (potato fecula), boiled or roasted meat, maize, broad beans, quinua, cañave, etc. The Uro add to this a dish of their own creation: the juicy pith of the totora. The edible part of this plant is the base of the stalk. It does not need to be prepared in any way.

252 [174] The Uro have preserved a method of cooking which is very old and whose distribution in South America, completely unusual, corresponds perhaps to a very archaic cradle of civilization: this is the subterranean oven, or Polynesian oven. "These ovens, which the Uro call vaxaña, consist of a hole dug in the earth whose depth, equal to the diameter, is about 60 centimeters. The rounded edge juts out at the level of the ground, and the entire interior is plastered with clay. The Uro light a fire inside and put in stones which are more or less flat. When the rocks are incandescent they are withdrawn, with the exception of those at the bottom. On top of them is laid a bed of fish, on which is placed a second bed of stones, then a second bed of fish, and so on until the oven is full. It is then closed with rocks which are covered with rushes. The fish thus cooks by stewing" (Palavecino).

251 They preserve fish by drying it on mats after having /84/ salted it. They do the same with the birds, whose flesh is cut up and exposed to the rays of the sun.

273 *They make a beer called* xawinskania *from* cañave *seeds* (Palavecino).

398 [439] Manufacture of balsas. The most important industrial activity of the Uro is the manufacture of rafts of totora, or balsas, to be provided with which partically all the shore-dwellers on the Titicaca come to them. As these small craft deteriorate rapidly,

/84 cont./

396 the Uro are obliged to keep up with an incessant demand. They have veritable maritime shipyards on the steep bank of the Desaguadero, where constant activity reigns (Pl. IV, A /see p. 24/).

391 423 424 Each family owns a portion of the bank, whose limits are marked by small walls. Within these enclosures they heap the totora from which the balsas are made. This plant (Cyperaceae, of the genus Scirpus) (Scirpus totora, Kunth.) forms actual fields in the swamps which line the Titicaca. The Indians come to cut it as they need it. "Every family that owns a field near the shore considers itself the owner of a certain expanse of these totorales. It is the only family to exploit this area, and its rights are respected by the neighbors (1)."

[113]

1. Parodi (Lorenzo R.). "Las balsas usadas por los aymaras en el lago Titicaca /The Balsas Used by the Aymaras on Lake Titicaca/." Physis. Revista de la Sociedad argentina de ciencias naturales. Vol. XI (Buenos Aires, 1932), pp. 145-149.

391 424 It is a picturesque spectacle to see the Indians who went in search of totora return; the cut stalks have been tied together into huge bundles which are allowed to float like a train of wood after being secured to the rear of the balsa (Pl. III, A /see p. 23/).

The totora can be used only when it is dry. Hence, after having gathered it the Indians' first concern is to spread it out in their enclosures. They also make faggots out of it by standing the stalks upright to expose them to the wind and sun. It is only when it has lost all dampness that the totora can be used to construct balsas. Its thickness is thereby diminished, its immediate rotting prevented, and, above all, the possibility that the bundles which constitute the balsa might disintegrate because of a loss in volume is avoided.

/84 cont./

396 The construction of these rafts is rather simple, although
[147] it demands great manual skill and considerable expenditure of strength. The keel is composed of two enormous spindle-shaped sheafs of totora tied together. The natives obtain them by heaping up and intertwining stalks of totora of unequal length (Pl. IV, B /see p. 24/); they take care that the shortest remain inside and they cover these with progressively longer stalks until the total forms a compact mass. The rope which maintains each of these rolls /85/ /Fig. 25 appears here/ /86/ is crossed at each turn with that of the other sheaf. Two padded rims are then fastened to the edge, where they serve as a railing and add to the stability of the craft. The only instrument to which the Indians have recourse in making these rafts is a wooden hook (Fig. 24, 5 /see p. 10/), which they use to lift the straw rope, either to tighten it or to pass the rope which joins one sheaf to the other under it. This alternating play of the ropes obliges the balsa constructors to work always two by
501 two (Pl. IV, C /see p. 24/). For navigating, the Uro have long boathooks, i'oksna, the wood for which comes from the eastern slopes of the Andes. The extremity of these poles ends in a sort of trident which prevents them from sinking too deeply in the mud of the lake (Fig. 25, 2 /see p. 15/).

285 Mats. The Uro Indians have several uses for the rush (totora) mats. They make the framework and roofs of their huts from it, their beds, the door of their house, and the sails of their balsas. Making them is not complicated. The totora stalks are spread out on five or six parallel ropes, stretched between stakes, and attached to them in little piles.

~303 Rope-making. The Uro are obliged to constantly make rope, the indispensable accessory for the two industries which have just been mentioned. Different types of gramineous plants,
[304] among them the Stipa ichu Kunth, Festucha orthophylla Pilger, and F. dissiflora Griseb (1), furnish them with raw material of

1. Parodi, p. 4.

[text continues on p. 16]

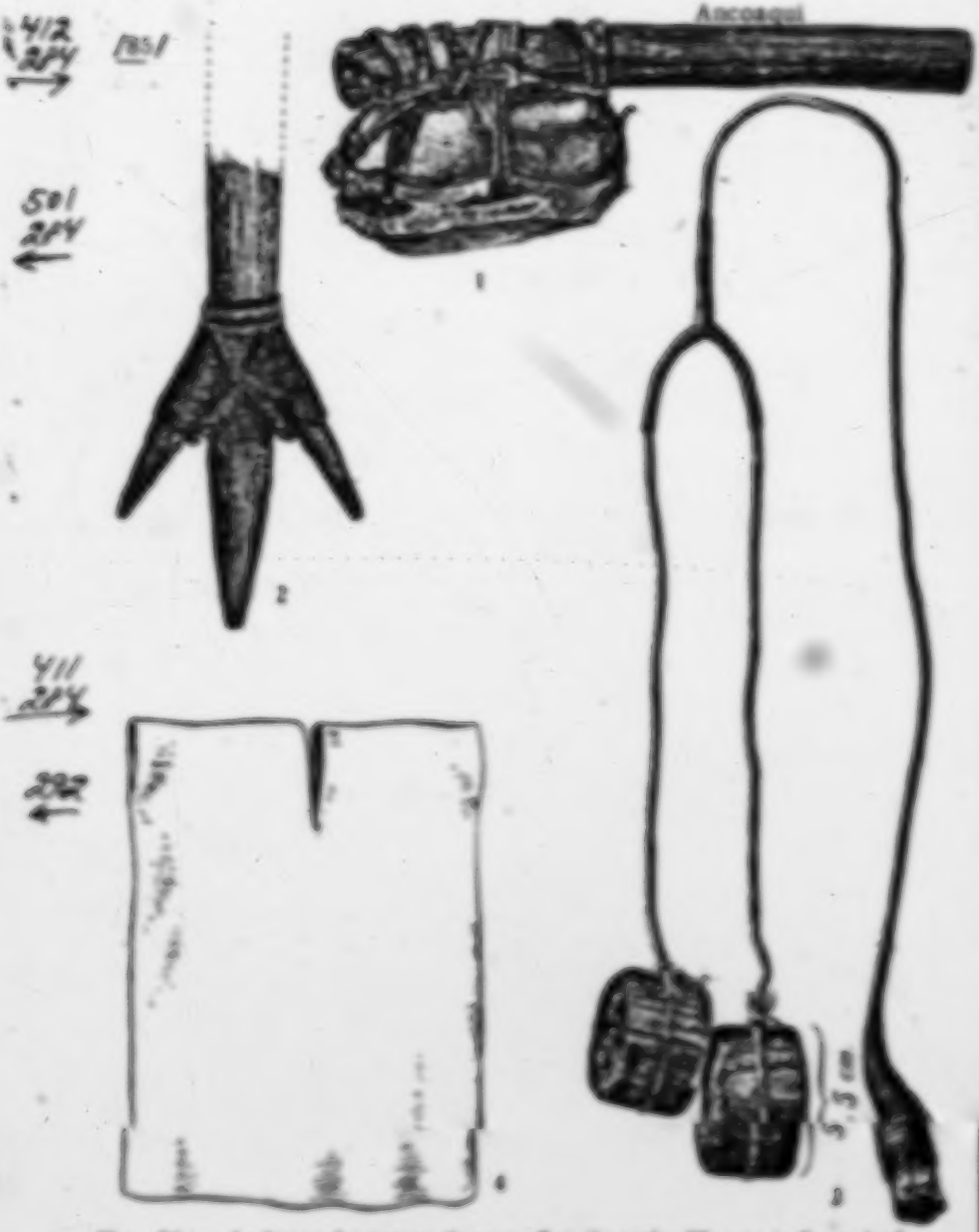

Fig. 25. — 1: Stone hammer (*kwamaña*) (length: 27 cm.); 2: end of the boathook which the Uru use to propel their cane rafts (*t'akana*); 3: bolas (*kunti*); 4: tunic of white wool which the Uro wear over their modern clothes for ceremonious occasions (*iru*) (length: 1.65 m. width: 0.62 m

/86 cont./

000 1. Parodi, p. 4.

283 excellent quality. They pull them up with their roots, then put them in a pile, cutting off the two ends, and let them soak in
283 water. Then they crush them on a slab with hammer blows.
412 The latter is made of a stone put in a leather sheath to which a wooden handle is attached (Fig. 25, 1 /see p. 15/). There is no doubt that this handle is a recent innovation, and that the primitive hammers of the Uro, like all those of the Aymara of the conquest and of the modern Cipaya, were nothing more than a simple pebble with, at the most, somewhat of a depression to facilitate grasping it. Once the straw is flexible through the washing and hammering, it is rolled on the leg with the flat of the hand, following a process common to America as a whole.

291 Dress. The dress of the Uro is identical with that of the
171 Aymara, i.e., with very few exceptions, to that of the poor classes in practically all of Latin America: trousers, a shirt,
292 a felt hat, and a poncho. Almost all the Uro, however, still
[174] keep the "camiseta," the long woolen shirt which was once the /87/ national costume of the Indians who belonged to the Andean civilizations or who were subject to their influence (Fig. 25, 4 /see p. 15/). They rarely put it on nowadays, and only on my express request did those whom I photographed consent to slip this tunic over their ordinary clothes (Pl. V, A /see p. 25/).
291 They cover their heads with a wool helmet, whose pre-Colombian
294 origin is doubtful. The Uro formerly knitted them with thread made from the down of water birds. The Berlin Museum has a sample of these caps, the technique of which Dr. Th. Krickeberg was kind enough to study on my behalf. This examination led
[293] him to the conclusion that although the idea of spinning bird
[172] down is ancient, the knitting stitches are clearly European in origin.

291 The women are dressed like the Indian women of La Paz: several colored skirts put on one over the other, a dirty blouse barely hidden by a mantle closed over the chest, a felt hat, and

/87 cont./
291 sandals. Some old women still preserve rudiments of the ancient,
[174] pre-Colombian costume. Like the Čipaya, they twist a piece of black material around their bodies, fasten it at the shoulders with two needles, and pull in the waist with a belt (Pl. V, B /see p. 25/). They have modernized this costume by stitching the edge left unfinished in former times; thus they have a sort of
279/ tunic or sari. The dark color of this dress and that of the belt,
531 which is an indispensable accessory to it, bear witness to the taste of the Uro for material of a neutral or somber tone. Their shawls are generally black or brown, and the fabrics originating in this region are characterized by their uniform tone and by the simplicity of the decorative motifs (Pl. V, C-D /see p. 25/).

286 Neither the material which I have seen made by the Uro women, nor their weaving looms (Pl. III, C /see p. 23/) present any details worth mentioning.

Social Organization and Religion

621 The information I gathered on their social organization is, unfortunately, not very explicit. They are divided into clans,
[614] a list of which was dictated to me; these are: Titikana, Konko,
[616] Kama, and Kuipa. The group is also divided into two moities: anan-saya and mana-saya, the Uro names for which are ti ačai and xanača. These may be translated by their Aymara equivalent: "section above" and "section below." Authority at
622 Ancoaqui is exercised by the hilakata, who wear a necklace as the insignia of their function. The Uro name for this office is derived from the word which designates this ornament (xoraturčirčki:
693 "wearer of necklace"). They have a corregidor (čauk čapsti) who resides at Jesus de Machaca (?).

771 Religion. In the course of my brief stay at Ancoaqui I could only make /88/ some hasty observations on survivals of paganism among the Uro Indians. They are as good and as bad

188 cont. They are as good and as bad
771 Catholics as the Aymara, and the little church constructed in the
171 center of the village is the type which is prevalent on the high plateau. The pagan practices to which they are given seem to be the same as those of the Aymara.

776 The Pačamama, or "Earth-mother," is their principal
[171] divinity, as everywhere else on the high plateau. They also spoke to me about mal'ku and samiri although I was not able to obtain anything specific or any details about the cult rendered them. I noticed on the wall near the entry of all the huts a spot
[342] of blood, a reminder of the sacrifice which had been made to the local spirit at the moment when the house was covered with its roof. A pile of potatoes which had just been grubbed up was
[342] surmounted with a straw cross, a bottle of alcohol, and some coca leaves; these were, no doubt, offerings made to the Pačamama.

782 An old Indian man dictated to me several of the prayers
539 addressed to this divinity on different occasions. She is spoken of as mal'ku, i.e., "chief," as in Chipaya. Here are the prayers:

Samtña Mal'kwa	pičnača	Čal'tama.
Holy Divinity	come	let us offer up libation.

Tiča	ti koka	samtña	tača.
Here is	this coca	Holy One	I will give.

K"iñkina	koka	taki.
Potato	coca	I give.

Xuaia (ρ)	tača	Samtña	Mal'ku.
Llama	I will give	Holy	Divinity.

773 Mythology. I was able to gather fragments of an old
[171] myth at Ancoaqui, of which I possess a more complete version which was narrated by the Čipaya. "In former times there was

/88 cont./
723 a cataclysm which annihilated all of humanity with the exception of the Uro. This explains why they speak a different language than the other Indians. Tiahuanacu and its church existed before the sun was created. They had been built by the Inca. When the sun appeared in the sky the church and Tiahuanacu melted." The vestiges of the old myth which 223 539 Betanzos (1) has preserved for us are recognizable here.

[113]

1. Betanzos (Juan Diez de). "Historia de los Incas y Conquista del Peru /History of the Incas and the Conquest of Peru/." Colección de libros y documentos referentes a la historia del Peru. (Lima, 1924). Vol. 8, second series, pp. 82-83.

Tuki	paĉa	(ĉamak tiempo)	ĵoñi	ekanĵtinnakĉai
Former times	former times	people	have remained	
tokŝanakaki	estansias	tiksi	ekanastkalaĉai	
people of the others	"estancias"	they died	we have remained	
nekstai	ti	ĉiaki	sisasuĉai.	
then	this	language	we know.	

157 [609] /89/ Disposition. In disposition and nature the Uro are as sombre as the Aymara. A stranger who comes to visit them receives a cold and slightly hostile reception. To this ill-will is added the unhealthy rapacity shown by the Aymara and the Bolivians, besides the apathy and that heaviness of spirit which makes the Indian highlander frankly so odious. I am not, however, unaware of the causes of the mental atrophy of the 155 648 Bolivian Indian; the Uro have not escaped the brutalities and exploitation of their Spanish masters, nor that of their even

/89 cont./

155 648 crueler successors, the enfranchised half-breeds of Bolivia. One simple example can illustrate better than any humanitarian tirade the treatment to which, even up to our day, these Indians are submitted: the two Bolivian soldiers who accompanied me and who had interrupted their hunt for Indians who had revolted, threatened my poor informants with public whipping and burning of their huts for the smallest trifle. Those are the most current, and the gentlest, measures employed by Bolivian officers with regard to the natives.

197 177 Linguistics. The Uro hardly speak their ancient language any more, and even among themselves Aymara is readily used. However, the Uro dialect of Ancoaqui seems to have been less contaminated by Spanish and Aymara than that of the Uro of Chipaya. At any rate, at Ancoaqui I had the good fortune to find several Uro roots which have already disappeared at Chipaya. This fact might appear peculiar when one reflects that the Uro of Ancoaqui have always had much closer contact with the Aymara and with the Spanish than their brothers at Carangas. Their material culture has been more deeply modified than that of the Chipaya, whose physiognomy is clearly archaic. How then can one explain why their language should have remained purer than the dialect of the Chipaya? I am inclined to believe that this anomaly is due to the fact that the Uro of Ancoaqui have been located closer to the great Uro centers of Lake Titicaca, and that since they were formerly more numerous than the Chipaya, they have succeeded better in preserving their own language. A linguistic detail which happens to confirm the thesis supported by Dr. Rivet on the identity of the Pukina and

197 114 of the Uro remains to be mentioned. The lexicographic concordances pointed out by Dr. Rivet made this assimilation almost certain. The Uro gave me decisive proof. They call their language bukina, pukina in order to distinguish it from Aymara. The fact had already been indicated to me at La Paz; it has since then been confirmed by all my informants.

/89 cont./

French-Uro Vocabulary

/104 The phonetic system used in this article is the same as the one that /90/ Dr. Paul Rivet uses in his article on the Uro language (): x corresponds to the Spanish "ch"; ǰ to the French

1. See note 1, p. 1.

"ch"; ǰ is an affricate which would be transcribed as "dj" in French; y is the Spanish "j," and l' the "ll" or liquid l of the same language. The combined sign kˣ is a half-occlusive, the cutting-off of which produces a sound close to the Spanish "j." A mark under the vowels indicates that they are very open. ŭ is a semi vowel which is close to w.

/93 /97 The grammar of the Uro of Ancoaqui does not seem to differ from that of the dialect of the Čipaya. One finds the same verbal endings, the same suffixes, etc.

/102 The words preceded by one asterisk are those which are derived from Aymara, those marked with two asterisks derive from Spanish, and with three, from Kičua /Quechua/. /The word list, pp. 90-110, is omitted in the translation; see the foreign text./

~~Plate II~~ 1

342

A. Round house.

B. Women sewing.

291
302
286

[End Plate I]

1 [Plate I accompanied a different article not dealing with the Uru--Abalrit]

1:Méteux--23 F-c (1931) 1935 SF24 Uru SF24
ANCOSQUI

Plate II

226
501
291

[illegible] with [illegible]

C. Women weaving.

226
502

[End Plate 2]

1886 34 T-5 (1931) 1935 SF24 SF24

396
[30]

[29]

396
291

InMétrum--25 E-a (1931) 193a SF24 Uru SF24
Ancoaqui

A. Male Uru Indian dressed in [illegible] costume.

B. Uru woman.

C. Uru girl.

D. Uru daughter.

/A French-Uru vocabulary list may be found in the foreign text of this source, category 116, pp. 90-110./

Métraux E-5 (1931) 1935 SP24 Uro-SP24
Ancoaqui

Contribution to the Ethnography and Linguistics of the Uru Indians of Ancoaqui (Bolivia) /Contribution à l'Ethnographie et à la Linguistique des Indians Uro d'Ancoaqui (Bolivie)/

A. Métraux

Paris. 1935

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